

BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 69, Vol. 2, 2021

"Defeating Tyranny in the Realm of Thought"

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GBC Advisor Explains Guru Hoax

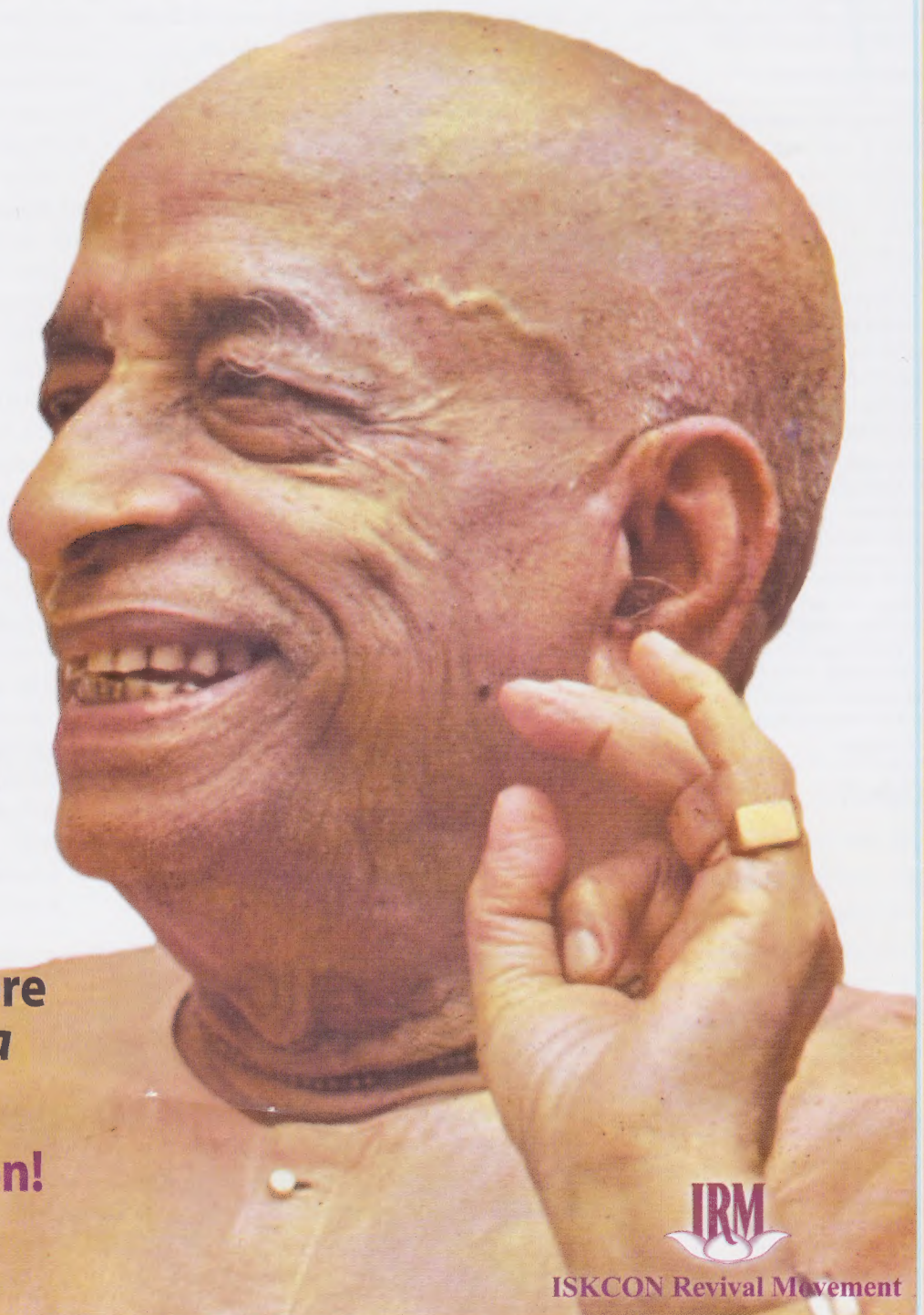
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Uniting ISKCON

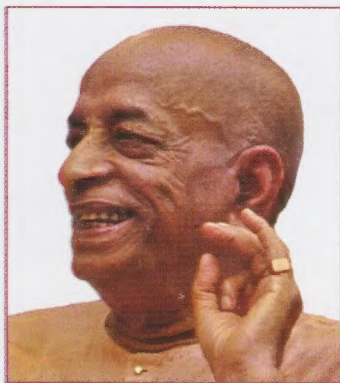
**ISKCON GBC v.
ISKCON India**

**Trying to Be More
Than the Ācārya**

**Succumbing to
Guru Temptation!**



ISKCON Revival Movement



BACK TO PRABHUPĀDA

Published quarterly

Founded under the inspiration of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

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Uniting ISKCON

Welcome to Issue 69 of *Back To Prabhupāda* (*BTP*).

1) Śrīla Prabhupāda warned that even a "little impurity" will lead to everything deteriorating and going to hell (all emphases in all quotes added):

"simply introduce our Kṛṣṇa Consciousness program anywhere and everywhere, without any compromise or deviation from the highest standard of devotional practice [...] As soon as there is little impurity, the whole thing will deteriorate and go to hell."

(Śrīla Prabhupāda Letter, 29/12/72)

In *BTP* we have practically documented that never mind a "little impurity", the movement is deviating on a large scale. Thus, the situation has deteriorated to such an extent that GBC voted-in guru HH Bhakti Vikāsa Swami ("BVKS") stated that the GBC is:

"going along with the modern demoniac society."

(All BVKS quotes are from a podcast dated 16/4/21)

And he states the situation is so grave that:

"ISKCON's headed for a schism [...] there's a major fault and there's going to be an earthquake. It's inevitable. [...] we have a major cultural rift which is not going to get solved, and let's just move on and split the movement".

This condemnation supports Śrīla Prabhupāda's prediction that due to deviations the movement will undergo deterioration and "go to hell":

a) It is now following the trajectory of "modern demoniac society".

b) It is facing a major, inevitable split.

2) Yet, BVKS himself is also promoting serious deterioration in ISKCON. In the *BTP* 29 article "Fiction Fever Grips ISKCON", we exposed how GBC voted-in guru HH Śivarāma Swami ("SRS") writes *sahajiyā* "gopi fiction". We documented SRS admitting he writes books where he invents fictional characters, where he imagines these made up characters interacting with Rādhā and Kṛṣṇa, thinking they are *gopis*, and invents other such imaginations involving the sacred pastimes of Rādhā and Kṛṣṇa in Vṛndāvana. BVKS promotes *sahajiyāism* by declaring that SRS writing such *sahajiyā* fiction is actually proof that:

"Clearly in his heart Kṛṣṇa is manifesting, the pas-

times of Vṛndāvana are manifesting. He's writing it in books."

3) What unites the different ways in which both groups deviate (as well as how they deviate in the same way such as the guru hoax), is that although they may have a "cultural" rift with each other – they both have a "strictly following" rift with Śrīla Prabhupāda! Which is that neither wishes to adhere strictly to only Śrīla Prabhupāda's recorded instructions – the "Prabhupāda-Only Paradigm" or POP. All their deviations can be proven to be rooted in not following POP. Ironically, detractors of the IRM accuse us of trying to cause a divide in Śrīla Prabhupāda's movement simply because we expose such deviations from both sides. But nobody has been able to point out any *untruths* in what we are publishing, and it is only the truth about Śrīla Prabhupāda and his instructions that can actually unite all of us, and bring us back to the "highest standard of devotional practice".

4) The proof that the POP can dissolve philosophical disagreements is demonstrated by our "unwitting" articles. This is our frequent practice of showing how, when ISKCON leaders accurately present Śrīla Prabhupāda's statements without interpretation, they end up "unwittingly" agreeing with the IRM! We present case studies of this in most *BTP* issues, and the first article of the last issue and the article on page 14 of this issue are also examples of this. Indeed, we even have a whole "ISKCON Leaders" *BTP* special issue dedicated just to this phenomenon. Thus, if the POP is able to unite even the GBC and the IRM, even when ISKCON's leaders are setting out to actively oppose the IRM, then it will surely also prevent all the various ISKCON factions from needing to split since they will all stop deviating – whether in similar or different ways! So, let us all return to the POP, thereby returning "Back to Prabhupāda", and emerge as the one united Prabhupāda ISKCON that existed during Śrīla Prabhupāda's physical presence when the POP was strictly adhered to.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Kṛṣṇa Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.



GBC's Chief Advisor Explains Guru Hoax

The GBC's *Śāstric* Advisory Council ("SAC") is a body of "senior, trusted and proven *brāhmaṇas* that offers input to the GBC Body according to scripture, philosophy and realization" (**GBC Resolution 604, 2002**). The Chair of this GBC advisory body is **Urmilā Devi Dāsi** ("UDD"), and thus she is effectively the GBC's seniormost advisor. In an interview on 27/2/21, UDD revealed that the GBC guru system in ISKCON is a hoax. All emphases added.

We have a guru hoax

"Śrīla Prabhupāda spoke on so many things. If Śrīla Prabhupāda wanted us to have the kind of authorization system that we have, which has changed, I think, at least 15 times since 1978 – which in itself indicates something – he would have said so, but he never did."

UDD speaks here of the GBC-authorized guru system which exists in ISKCON, stating:

1) This GBC guru system is unauthorized because Śrīla Prabhupāda did not order it.

2) The fact that it has always been changing since Śrīla Prabhupāda's physical departure is indicative of this lack of authorization.

UDD states that the GBC admit they just "figured out" and created the guru system themselves *because* Śrīla Prabhupāda did not give it:

"And it's like, well, we're just supposed to figure that out. [...] Why would Prabhupāda have left something that crucial for us to figure out? [...] they'll say "Well, Prabhupāda didn't instruct us how to do it." [...] they're thinking, "Well, it has to be centralized and bureaucratic [...] Prabhupāda didn't give it, we have to create it."

Guilty of cover-ups

UDD also points out what a failure the concocted GBC guru system has been:

"we've already had a lot of bogus gurus, you know [...] when your fallen guru is an "authorized ISKCON *dikṣā* guru" it makes the whole GBC look bad, it makes all of ISKCON look bad. It makes the GBC very reticent to correct that person or expose that person, so you'll have cover-ups going on for 10, 15 years, which is much worse than whatever falldown the person did."

UDD accuses the GBC of covering up guru falldowns for periods of over a decade, a deceit that we have covered in past *BTP* issues. Such deceit, she states, is worse than the falldown itself, and is caused by the need to support the GBC's unauthorized guru system.

The solution

Having exposed the current guru system in ISKCON as being unauthorized, UDD then explains what Śrīla Prabhupāda did authorize:

"maybe the whole premise is wrong. Maybe it doesn't have to be centralized and bureaucratic at all. Prabhupāda says the system is whoever is the *śikṣā* guru becomes the *dikṣā* guru generally."

Yes, this is Śrīla Prabhupāda's statement:

"generally the *śikṣā* guru later on becomes the *dikṣā* guru."

(SB, 4.12.32, purport)

And she explains that Śrīla Prabhupāda is this *śikṣā* guru for everyone in ISKCON as it is his instructions that sustain the movement:

"Membership in ISKCON is much, much, much, much more about whether we take Śrīla Prabhupāda as our preeminent *śikṣā* guru [...] One of the main functions of the GBCs and the temple presidents is to preach Prabhupāda's message without deviation from official ISKCON centers, to widely print and distribute Śrīla Prabhupāda's books and lectures and conversations"

UDD states that the *śikṣā* guru for everyone in ISKCON, who is "preeminent" – which means "above all others" – is Śrīla Prabhupāda. Thus, the *śikṣā* guru that generally becomes the *dikṣā* guru, for ISKCON, must be Śrīla Prabhupāda – as he is the supreme or main *śikṣā* guru who is "above all other" potential *śikṣā* gurus.

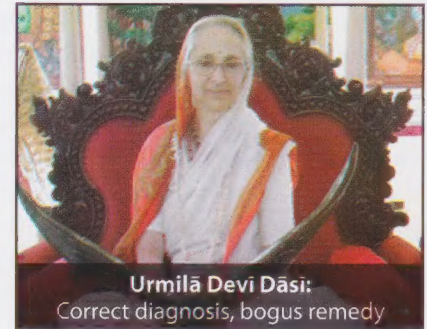
No order from Śrīla Prabhupāda

However, unfortunately, instead of concluding that Śrīla Prabhupāda should continue to remain everyone's *dikṣā* guru, UDD then succumbs to the same thing she accuses the GBC of doing: proposing something not based on a specific order from Śrīla Prabhupāda. She proposes a "free-for-all" succession theory:

"You just don't have any official ISKCON *dikṣā* gurus [...] Take *dikṣā* from whoever you want to take *dikṣā*. [...] let the disciple judge because scripturally that's where it should be, that's what Śrīla Prabhupāda explains."

But UDD doesn't cite any order from Śrīla Prabhupāda where he states he was to be succeeded as the *dikṣā* guru of his movement, and thus the system for succession becomes irrelevant. She tries to justify her free-for-all theory with the following reference from Śrīla Prabhupāda:

"Prabhupāda talks about having hundreds of thousands of gurus"



Urmilā Devi Dāsi:
Correct diagnosis, bogus remedy

However, this does not talk about successor *dikṣā* gurus, but assistant *śikṣā* gurus operating *alongside* Śrīla Prabhupāda:

"we require hundreds and thousands of gurus. But not cheaters. This is the time when required hundreds and thousands of gurus."

(Śrīla Prabhupāda Lecture, 7/4/76)

Because the above order was meant to be acted on *immediately* whilst Śrīla Prabhupāda was still acting as the *dikṣā* guru in ISKCON, since the order states **"This is the time"**. Śrīla Prabhupāda does not state that "we will require" these gurus only sometime in the future 'if I have given up acting as the *dikṣā* guru of ISKCON, and also physically departed.'

Hence, UDD is also not following the "Śrīla Prabhupāda would have said so" standard that she accused the GBC of not following, since she does not produce a specific *dikṣā* guru succession order from Śrīla Prabhupāda.

No order from Śrīla Prabhupāda

Another example of UDD not producing an order from Śrīla Prabhupāda is her claiming that a bona fide *dikṣā* guru can fall down:

"If your *dikṣā* guru has had trouble you take shelter of a *śikṣā* guru and you go on with life, according to our tradition."

She supports this fallen *dikṣā* guru system by invoking what she claims is "tradition", rather than the "Śrīla Prabhupāda would have said so" standard that she demands from the GBC. Indeed, Śrīla Prabhupāda actually teaches the opposite of what UDD puts forward:

"A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord"

(Bg., 4.42, purport)

Conclusion

UDD correctly exposes the GBC's guru system as a hoax. However, she proposes an equally unauthorized alternative.

The GBC and ISKCON India

In the previous issue, our article "Challenging the Authority of Śrīla Prabhupāda's Books" rebutted a "hermeneutic" paper issued by a GBC-appointed Hermeneutic Committee. The **Śāstric Advisory Council ("SAC")**, consisting of the GBC's "brahminical" advisors and thus supposedly the brain of the movement, has now officially taken over the work of this committee and built on it to produce a full hermeneutics course for ISKCON. Hence, the course states that it resulted from "building on the work" of this "GBC appointed hermeneutics committee" whose paper we exposed in the last issue. The dictionary definition of the word "hermeneutic" is "a method or theory of interpretation" of, in particular, "religious texts".

This course has been approved for ISKCON by the GBC, who provide a statement included with the course where they acknowledges the course materials as the "basis for starting hermeneutic training in ISKCON" and a "useful guide".

ISKCON's India Continental Committee ("ICC") has strongly objected to this course, and has demanded from the GBC:

"the ICC calls upon the GBC to seriously consider the damage that is being done by this course that is clearly undermining the concept that Śrīla Prabhupāda's purports are divinely inspired".

The ICC further commented:

"we find that the course is a smokescreen for teaching and encouraging interpretation of Śrīla Prabhupāda's purports [...] this is offensive to Śrīla Prabhupāda and unacceptable in the movement where Śrīla Prabhupāda's teachings are incontrovertible, being the guidance for the movement and the world for the next ten thousand years".

(ICC statement published 17/5/21)

However, the ICC has not, as of yet, publicly provided any evidence for their claims above. Below, we analyse this GBC-authorised course, with quotes in the shaded boxes taken from the course. All emphases added.

Not authorised

It is noteworthy that the course itself admits that Śrīla Prabhupāda never once used the word "hermeneutics":

"We do not find that Śrīla Prabhupāda ever used the word hermeneutics, and, in fact, generally criticized approaching scripture to "interpret" it."

The course tries to get around this lack of

authorisation from Śrīla Prabhupāda for such a "hermeneutics" course by stating:

"However, Śrīla Prabhupāda used the word "explain" as a valid way to understand scripture."

But Śrīla Prabhupāda has already explained scripture in his books, and thus Śrīla Prabhupāda would state that we simply should "repeat" and "reproduce" his purports when preaching (see for example letter to Dinesh dated 22/1/70, to Hridayānanda 6/1/72 and arrival conversation 20/6/75). Hence, Śrīla Prabhupāda never stated that:

a) Everyone in ISKCON must "learn" to explain scripture beyond what Śrīla Prabhupāda has already explained.

b) Therefore special "hermeneutics" training to do this must be given in ISKCON.

Interestingly, the course even accepts that accepting the "primacy of Śrīla Prabhupāda's books" can act in opposition to hermeneutics: *"Seen through a hermeneutical lens, there may be a leaning towards stopping the hermeneutical process, sometimes in (apparently) acknowledging the primacy of Śrīla Prabhupāda's books."*

Thus, Śrīla Prabhupāda never authorised that such a course be taught in ISKCON, and hence it is unauthorised.

Not authorised – 2

The course attempts to justify its existence by invoking the example of Ācārya Śrīla Rūpa Goswami:

"Why teach hermeneutics? It is part of becoming expert in the study of śāstra. Why? To establish the real principles of dharma."

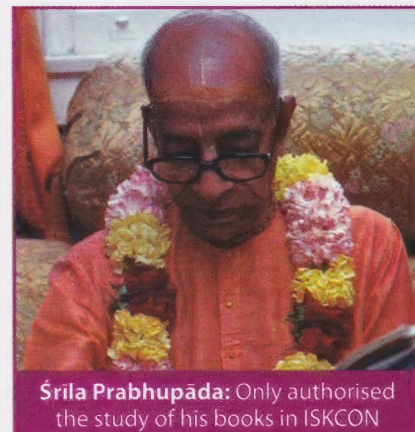
The above is given as an "explanation" for the following quote:

"Rūpa Gosvāmī, he's presenting this Bhakti-rasāmṛta-sindhu, quoting from so many scriptures. [...] Why they studied so much? Because they wanted to establish sad-dharma, real type of religion, bhakti."

(Śrīla Prabhupāda Lecture, 31/1/73)

However, neither in this quote, nor elsewhere, does Śrīla Prabhupāda direct us to imitate Rūpa Goswami and become "expert" in "so many" śāstras in the same way as Rūpa Goswami. Because we are not the Ācārya and are only supposed to become expert in the books of the current Ācārya, Śrīla Prabhupāda:

"Regarding reading Mahabharata, why divert your attention in this way? Bhagavatam is also Mahabharata. There are so



Śrīla Prabhupāda: Only authorised the study of his books in ISKCON

many books I have presented already, so whatever you have got, just become expert in that."

(Śrīla Prabhupāda Letter, 29/4/73)

"One should not partially study a book just to pose oneself as a great scholar by being able to refer to scriptures. In our Kṛṣṇa consciousness movement we have therefore limited our study of the Vedic literatures to the Bhagavad-gītā, Śrīmad-Bhāgavatam, Caitanya-caritāmṛta and Bhakti-rasāmṛta-sindhu. These four works are sufficient for preaching purposes. They are adequate for the understanding of the philosophy and the spreading of missionary activities all over the world."

(Cc., Madhya-līlā, 22.118, purport)

"I have given you everything, so read and speak from the books and so many new lights will come out. We have got so many books, so if we go on preaching from them for the next 1,000 years, there is enough stock."

(Śrīla Prabhupāda Letter, 16/6/72)

Thus, claiming that we need this course in order to become expert in "so many scriptures" in imitation of Śrīla Rūpa Goswami is not supported by Śrīla Prabhupāda.

Deception used

The unauthorised nature of the course is proven by the deception that the course is forced to engage in to try to hide its unauthorised nature. For example, at the outset the course states:

"Overarching Principle: Understanding tradition through Śrīla Prabhupāda, accepting Śrīla Prabhupāda as the representative and conveyer of the essence of the tradition and paramparā, in the most appropriate way for our understanding and application."

That we understand everything, including

in Fight Over Course

tradition, through Śrīla Prabhupāda alone, is correct. However, later on the course teaches the opposite:

"The overarching principle of ISKCON Hermeneutics is that we understand the Vaiṣṇava tradition (the previous *ācāryas* and the *śāstra*) through Śrīla Prabhupāda and we understand Śrīla Prabhupāda through the Vaiṣṇava tradition. At first, this principle can sound like a contradiction"

Thus, having first claimed that the "Overarching Principle" is only that we understand tradition through Śrīla Prabhupāda, the course later contradicts itself by stating that we understand Śrīla Prabhupāda through tradition—even admitting that sounds like a contradiction! But Śrīla Prabhupāda has never ordered us to understand him through tradition, or indeed through anything else outside of his own books and teachings. And in trying to explain this contradiction, the course makes no attempt to even claim that Śrīla Prabhupāda ordered this.

Deception used – 2

Another example of a deception used to try to lull course participants into thinking this course is authorised by Śrīla Prabhupāda, is correctly stating:

"For ISKCON members, Śrīla Prabhupāda, his words and example, is the lens through which we understand the previous *ācāryas*, the Gaudiya *sampradāya*, and the whole Vedic literature. We do not "jump over" Śrīla Prabhupāda. We privilege Śrīla Prabhupāda's vision and explanations over those of others."

However, the course relies very heavily on quoting the previous *ācāryas*, and claims that we must understand Śrīla Prabhupāda's teachings via *their* teachings. This is the definition of "jumping over" Śrīla Prabhupāda, and hence contradicts the above statement, thus proving its deceptive nature. For example, the course states that we first need to know systems of logic mentioned by previous *ācāryas* in order to properly understand Śrīla Prabhupāda's *Śrīmad-Bhāgavatam*:

"five steps of analysis, called *pañcāṅga-nyāya*. [...] In his commentary to *Śrīmad-Bhāgavatam* 11.3.40 Śrīla Bhaktisiddhānta Sarasvatī Thākura has pointed out that in verses 11.3.35 through 11.3.39 the various stages of standard logic are demonstrated. [...] It's crucially important to understand [...] help understanding the internal logic of *Śrīmad-Bhāgavatam*, and to come

to the same proper conclusion [...] knowing those five parts will help one to better understand the logic of the Bhaktivedānta Purports of His Divine Grace."

Jumping over translations

Indeed, a blatant example of "jumping over" Śrīla Prabhupāda is that even with books Śrīla Prabhupāda has already translated and given commentaries on, the course has several times jumped over Śrīla Prabhupāda by consulting the works of the previous *ācāryas*:

"*Bṛhad-āraṇyaka Upaniṣad* 2.4.5 mentions the progression of *śravanam*, *mānanam* and *nididhyāsanam* also referred to by Baladeva Vidyābhūṣana in his commentary to *Īśopaniṣad* 15:"

"From Viśvanātha Cakravartī Thākura's commentary to *Śrīmad-Bhāgavatam* 1.3.28:"

"TOOL 11: Madhva's Hierarchy of *Śāstras* [...] primary application would be when studying the works of Madhvācārya himself, including his commentaries to *Śrīmad-Bhāgavatam*"

The course even quotes the *Chandogya Upaniṣad* translated by a non-devotee, "Patrick Olivelle".

The course also states that the standard to ensure our understanding is *siddhāntic* is not Śrīla Prabhupāda's teachings, but the statements of the previous *ācāryas*:

"Another important, concise statement of *siddhānta* comes from Śrīla Baladeva Vidyābhūṣana's *Prameya Ratnāvalī*. [...] another eloquent *siddhāntic* statement is given to us by Śrīla Bhaktivinoda Thākura, in his *Daśa-mūla-tattva* [...] we use these *siddhāntic* statements throughout this paper [...] these *siddhāntic* statements serve as gold standards to ensure that our understanding of *śāstra* does not deviate from *siddhānta*."

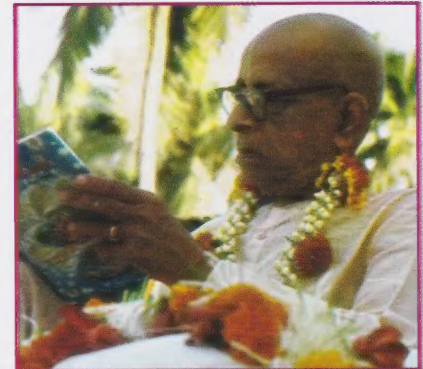
Understanding Śrīla Prabhupāda

The course states how we should understand Śrīla Prabhupāda:

"understanding how Śrīla Prabhupāda is within the tradition could include studying the *ācāryas'* commentaries to deepen one's appreciation of Śrīla Prabhupāda's purports and also explore realizations of our *ācāryas* that Śrīla Prabhupāda chose not to include in his works."

But Śrīla Prabhupāda never stated that his followers needed to:

a) Jump over him to study the commentaries



Śrīla Prabhupāda: To be understood via his books & teachings, not via GBC

ies of the previous *ācāryas* in order to "deepen one's appreciation of Śrīla Prabhupāda's purports".

b) Jump over him to "explore realizations of our *ācāryas* that Śrīla Prabhupāda chose to not include in his works".

Rather, he stated the opposite, that we cannot even understand previous *ācāryas* without going through him:

"This is called *paramparā* system. Suppose I have heard something from my spiritual master, so I speak to you the same thing. So this is *paramparā* system. You cannot imagine what my spiritual master said. Or even if you read some books, you cannot understand unless you understand it from me. This is called *paramparā* system. You cannot jump over to the superior guru, neglecting the next *ācārya*, immediate next *ācārya*. [...] This is the process."

(Śrīla Prabhupāda Lecture, 8/12/73)

Thus, the course firmly promotes "jumping over" Śrīla Prabhupāda to try to "learn" things that were not authorised by Śrīla Prabhupāda to be learned.

Conclusion

In summary, from all the previous sections, we can see both from –

a) Śrīla Prabhupāda's orders, and
b) the justifications offered by the course itself

– that the course is unauthorised.

Hence, since the course is not actually authorised by Śrīla Prabhupāda, this will easily enable the GBC to respond to ISKCON India's demands by:

a) Simply withdrawing this course as it is not authorised by Śrīla Prabhupāda.

b) Replacing it instead with what Śrīla Prabhupāda did authorise – a thorough study of only his books and teachings.

Trying to Be More than the Ācārya

In the previous article, we showed that the GBC Hermeneutics Course is not authorised, and thus we did not even need to focus so much on the content of the course. However, here we will briefly reveal some of the more deviant "lessons" the course aims to teach. Quotes in the shaded boxes are taken from this GBC-authorised course. All emphases added.

Doubting the purports

The course claims that in Śrīla Prabhupāda's purports his words were "often" changed by "editors", who then added their own wording:

"editors often changed specific words, phrases, and so forth. [...] using specific words and phrases from purports as evidence may be done cautiously as they may be wording done by editors. It is best to check if those specific terms or phrases are also used elsewhere, especially in audio or video recordings."

Thus, the course is claiming that any terms and phrases from Śrīla Prabhupāda's purports can be doubted, unless confirmed by Śrīla Prabhupāda having used them elsewhere, because they could in theory have been added by "editors". However, though the course is willing to cast doubts on Śrīla Prabhupāda's purports by blaming "editors", it does not object to such "editing" of Śrīla Prabhupāda's books continuing to be done.

We are not the Ācārya

"Traditionally, *sannyāsīs* did not use beds or travel by means other than walking. But Śrīla Prabhupāda used planes [...] We do well to find the traditional principles, see how they have been applied in various circumstances, both ancient and by Śrīla Prabhupāda, and then adjust for the particular needs and circumstances of our time."

The course claims that in order for us to understand how to apply and "adjust" *śāstric* principles in our current circumstances, we must look to the "traditional principles". But we are not supposed to "adjust" things, because this is done only by the Ācārya:

"If I would say, 'I am *sannyāsī*. I will not ride in a car or aeroplane; I must walk,' then what kind of preaching would have been? [...] So therefore it depends on the *ācārya* how to adjust things. [...] This is the adjustment. The *ācārya* knows how to adjust things."

(Śrīla Prabhupāda Lecture, 20/2/73)

More than Ācārya

The course teaches that we have the power to reconcile differences of opinion between previous *ācāryas* ourselves, and only if we find such reconciliation too "difficult" do we then even need to "defer to" Śrīla Prabhupāda:

"Even pure devotees may differ in their understanding of specific *śāstric* statements. [...] Whenever such differences occur, we try to reconcile them with due respect for both. [...] However, **when** such reconciliation is difficult for us, we defer to Śrīla Prabhupāda's statements, for he is ISKCON's founder-*ācārya* and primary *śikṣā-guru*."

But, as shown already in the quote dated 8/12/73 from the previous article, we cannot even understand the teachings of the previous *ācāryas* unless it is through Śrīla Prabhupāda, not to speak of "reconciling" supposed "differences" between such *ācāryas* ourselves without recourse to Śrīla Prabhupāda.

More than Ācārya – 2

Similarly, the course claims that *guru*, *sādhū* and *śāstra* also differ from each other:

"We might be careful to acknowledge some difference between *guru*, *sādhū* and *śāstra*."

"*Sādhū-śāstra-guru vākya hṛdaye koriyā aikya*: Narottama dāsa Thākura in *Premā-bhakti Candrikā* 1.10 suggests by this phrase that there can be more than one or several, possibly apparently opposing, perspectives and insights that we receive from these three foundational sources"

The course then also "teaches" how one should go about "dealing" with such "differences". However, Śrīla Prabhupāda has stated the opposite when explaining *guru*, *sādhū* and *śāstra*; that there is no difference between these three sources:

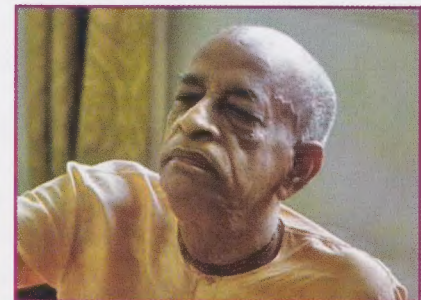
"**Sādhū, śāstra and guru. Guru means who follows the śāstra and sādhū. So there are three, the same.**"

(Śrīla Prabhupāda Lecture, 30/11/76)

"**Therefore sādhū and guru and śāstra, they are identical.**"

(Śrīla Prabhupāda Lecture, 13/11/72)

Thus, the course has contradicted Śrīla Prabhupāda, and then tried to explain how to deal with the consequences arising from this contradiction. Both these things have allowed the course to basically unnecessarily generate "content". Whereas, if one *only* accepted what Śrīla Prabhupāda teaches then there would be



Śrīla Prabhupāda:
No need to try to be more than him

no need for such a "course" and instead we would be left only with what Śrīla Prabhupāda ordered: the study of his books.

Non-Vaiṣṇava teachings

The course states we should discern *śāstric* truths from "non-devotional" and even "anti-Vaiṣṇava" works:

"Our *ācāryas* may quote from a work that is not entirely a Vaiṣṇava scripture or even anti-Vaiṣṇava in its overall outlook. [...] If a statement or a section agrees with *Gaudīya-siddhānta*, it may be carefully quoted with due discretion"

And that we can read outside of our *sampradāya* to understand the *Śrīmad-Bhāgavatam*: "there are commentaries to *Śrīmad-Bhāgavatam* written by non-Gaudīya *ācāryas*. Sometimes our *ācāryas* don't give any explanation to some particular verses [...] To understand it, we might consult the commentary of some other non-Gaudīya *ācāryas*"

Śrīla Prabhupāda was against his disciples reading any books other than his, never mind going completely outside of the *sampradāya*:

"**There is no need by any of my disciples to read any books besides my books – in fact, such reading may be detrimental to their advancement in Krishna consciousness. [...] all such outside reading should be stopped immediately.**"

(Śrīla Prabhupāda Letter, 20/1/72)

"**Also, there is no need of studying Manu. Don't divert your attention in that way. We have got so many books. Those you should study.**"

(Śrīla Prabhupāda Letter, 30/4/71)

Conclusion

As detailed above, there is good reason why this GBC Hermeneutics Course is unauthorised. It effectively aims to "teach" its participants to jump over Śrīla Prabhupāda and disobey and contradict him.

Quotes, Notes & News (QNN)

BTP Articles in Action

In last issue's Editorial, we explained how ISKCON's leaders are taking lessons from non-devotees effectively about the *Bhagavad-gītā*'s message to see the equality of all souls and realise we are "not this body", because:

"Due to our conditioned nature and influenced by our different racial, cultural, socio-economic backgrounds and genders, we sometimes fall short in our expression of Krishna consciousness, especially in our dealings with and acceptance of others."

It now appears that we have an example of this, since GBC member **Mālātī Devī Dāsi** has recently been condemned by ISKCON's India Continental Committee (ICC) for making statements (all emphases on this page added):

"that are contrary to the teachings of Śrīla Prabhupāda, Gauḍīya Vaiṣṇava siddhānta, and vedic literature, that teach that vaishnavas should not be identified by their bodily designations. [...] these comments of her's have deeply disturbed many due to their racist and xenophobic overtones"

(India Continental Committee statement, 17/5/21)

These statements were condemned as having "racist and xenophobic overtones" as they were considered to be attacking those who are from India and Indian-bodied.

BTP Articles in Action - 2

In the last issue, we ran extracts from an interview with prominent ISKCON GBC member **Praghoṣa Dāsa ("PD")** titled "Is ISKCON in Peril?", which discussed "the very future existence of Śrīla Prabhupāda's Movement". In the interview, PD described how the GBC's voted-in gurus block Śrīla Prabhupāda by diverting attention and worship to themselves:

"we tend to insert ourselves into situations, looking for recognition, looking for prominence, looking for appreciation".

And that a way they did this was:

"often it is gurus, but not just gurus, I don't think that there should be any sort of 'autobiographical' type books on the lives of devotees in our movement currently. I don't think there should be any of those [...] there's a lot of books about individual devotees in our movement and how they joined and, you know, what they were doing beforehand, and what they've done now, etc., etc., and I personally don't see why that really should happen, because I just think it actually deflects away from Śrīla Prabhupāda."

Now, right on cue, a GBC voted-in guru has

promoted exactly such a book about himself! **Kripamoya Dāsa ("KMD")** posted the following announcement alongside a photo of his forthcoming book, *One Life: A Biography*, which has a picture of himself on the cover:

"Maybe a tad grandiose, but energetic and fun. Cover of my lockdown-written story."

(KMD, 22/4/21)

1) Since PD is the GBC for the UK where KMD is based, PD is KMD's direct authority. Thus, we will see if PD actually acts on his words and insists that KMD withdraw this book since it "deflects away from Śrīla Prabhupāda".

2) We can also see if, having heard this advice from his authority, KMD will himself withdraw this book even without being asked – or if his desire for self-promotion will win out.

Conditioned Soul Karma

GBC voted-in guru **HH Śivarāma Swami ("SRS")** talks about the problems of being an initiating guru. The quotes in shaded boxes are from a podcast SRS gave on 16/3/21:

"we've been thinking about what it means for me to sort of decrease initiations, taking on the karma of others. [...] it comes out in the form of health issues, it decreases the spiritual potency of a conditioned soul. It's a burden [...] I'm constantly in pain."

SRS confesses that he is suffering in his role as a guru who initiates disciples for himself because he is a conditioned soul. And, consequently, his "spiritual potency" is decreasing and he is always in pain. However, we can assist SRS immediately in relieving his pain and suffering by re-educating him in the teachings of Śrīla Prabhupāda who teaches the complete opposite of SRS – namely, that a conditioned soul cannot be an initiating guru, since only a liberated soul can perform this function:

"On the whole, you may know that he is not a liberated person, and therefore, he cannot initiate any person to Krishna Consciousness."

(Śrīla Prabhupāda Letter, 26/4/74)

"Prabhupāda stopped initiating twice or three times for certain periods of time and then he continued and then at the end he stopped."

SRS cites the myth that at the "end" Śrīla Prabhupāda "stopped" initiating. This refers to an incident on 18/10/77. Śrīla Prabhupāda had stopped performing the initiation fire sacrifice ceremony personally due to health reasons. He thus asked **HH Jayapatakā Swami ("JPS")**, one of the 11 "ṛtviks" or "deputies" whom Śrīla

Prabhupāda had appointed on 9/7/77 to initiate on his behalf, to travel from Vrndāvana to Māyāpur and thus perform the ceremony instead:

Śrīla Prabhupāda: "So I have deputed some of you to initiate. Hmm?"

Tamāla Kṛṣṇa: "[...] Yes, Śrīla Prabhupāda."

Śrīla Prabhupāda: "So I think Jayapatakā can do that if he likes. I have already deputed. Tell him."

Tamāla Kṛṣṇa: "Yes."

Śrīla Prabhupāda: "So, deputies, Jayapatakā's name was there?"

Bhagavān: "It is already on there, Śrīla Prabhupāda. His name was on that list."

Śrīla Prabhupāda: **"So I depute him to do this at Māyāpur, and you may go with him."** I stop for the time being. Is that all right?"

Tamāla Kṛṣṇa: "Stopped doing what, Śrīla Prabhupāda?"

Śrīla Prabhupāda: "This initiation. I have deputed the..., my disciples. Is it clear or not? [...] You have got the list of the names?"

Tamāla Kṛṣṇa: "Yes, Śrīla Prabhupāda."

Śrīla Prabhupāda: "And if by Kṛṣṇa's grace I recover from this condition, then I shall begin again, or I may not be pressed in this condition to initiate. It is not good."

(Room Conversation, Vrndāvana, 18/10/77)

As seen above, Śrīla Prabhupāda also asks **HH Tamāla Kṛṣṇa Goswami ("TKG")** to go along with JPS for the ceremony. And on the **very same day** the above incident occurred, TKG, acting as Śrīla Prabhupāda's secretary, wrote the following letter on Śrīla Prabhupāda's behalf to a temple president in Fiji:

"Prabhupāda said that any of these sincere householders should be initiated. 'Increase the number of devotees there. [...] You may send the names of such worthy persons to any one of the eleven devotees whom Śrīla Prabhupāda has designated to initiate on His behalf, and after receiving the sanctified beads and new names, you can then perform the initiation ceremony."

(TKG, "Secretary to Śrīla Prabhupāda", 18/10/77)

Thus, TKG confirms that Śrīla Prabhupāda had not stopped initiating in October 1977, but was continuing to initiate and accept disciples via the ṛtvik system he had set up for ISKCON on 9/7/77, which employed 11 ṛtviks or deputies to act on his behalf, just as he did in the incident above.

SRS accepts TKG as an authority, and thus for him this is cast-iron proof that Śrīla Prabhupāda never stopped initiating at the end.

BTP Interactive

The negative & positive program

"Your negativity is superb! But what can be done positively?"

- Robert M. Phillips, Santa Monica, USA

Editor replies:

1) In every issue *BTP* is explaining what can be done positively: that everyone can and should take full, immediate shelter of Śrīla Prabhupāda's lotus feet, without needing to seek anyone else, because he is still just as available as he ever was and ordered that he remain the sole *dikṣā* guru of everyone in his movement. Indeed, that is the message of the very title of our magazine. And there is no more positive message than this! This is attested by the many letters of appreciation we have received, explaining how *BTP* has cleared up their confusion and saved their spiritual lives.

2) However, in order to have this positive impact, we must also expose the current guru hoax which is cheating people in Śrīla Prabhupāda's name, so that people may reject it and accept the genuine spiritual path. This method of simultaneous negative and positive is part of Kṛṣṇa consciousness:

"Our program is negative and positive simultaneously. We want to negate the materialistic side and make positive the spiritual side, it is not one sided."

(Śrīla Prabhupāda Letter, 11/11/68)

"To become liberated from material bondage, one must give up the association of worldly people and accept the association of devotees, positive and negative processes are mentioned in this regard."

(SB, 5.12.16, purport)

"that information is given by Kṛṣṇa, that 'Give up this, and take up Me.' Negative and positive, both. *Sarva-dharmāṇ parityajya* [Bg. 18.66]: 'Give up this nonsense desires.' Then? What to do? Now, *mām ekam śaraṇam vraja*: 'Come to Me, under Me.' This is required."

(Śrīla Prabhupāda Lecture, 4/8/75)

"For a person who is going back to home, back to Godhead, he should be *niṣkiñcana*. *Niṣkiñcana* means no more any material necessity. *Niṣkiñcanasya bhagavad-bhajanomukhasya*. One side, this is *nirvāṇa*, finished; and the other side positive. Negative side, no more material, and positive side, Kṛṣṇa."

(Śrīla Prabhupāda Lecture, 13/6/76)

Thus, we have to negate the bogus gurus and others who are leading us away from Śrīla

Prabhupāda and his true teachings, and instead accept Śrīla Prabhupāda and his correct teachings, which alone can lead us to Kṛṣṇa.

3) So, what you have labelled "negativity" is actually not negative, because it results in extreme positivity and is an authorised spiritual process. Actual negativity would be neglecting to expose the guru hoax and other deviations, and allowing them to go on unchecked for people to be continuously cheated by them and remain in ignorance. That is actually the definition of "violence":

"unless one elevates people to spiritual knowledge, one is practicing violence. One should try his best to distribute real knowledge to the people, so that they may become enlightened and leave this material entanglement. That is nonviolence."

(Bg., 13.8-12, purport)

Hijacking Prabhupāda for money

"Hare Kṛṣṇa,

Please accept my obeisances. *Jai Śrīla Prabhupāda!*

I read the post on 'GBC Strategic Planning website' where they're asking for donations. It is shocking and unacceptable that after defying Śrīla Prabhupāda's instructions, making unauthorised posthumous changes to his books, and taking over everything Śrīla Prabhupāda gave his life to create, these people have the gall to use His Divine Grace's picture to ask for donations. Are they collectively suffering from selective amnesia?

I request you to please bring this to your readers' notice, so that they can further understand how present-day ISKCON is misusing their powers, and exposing their double-standards.

Many thanks.

In Śrīla Prabhupāda's service,"

- Rūpavati devī dāsi, Singapore

Finding the guru

"Please accept my humble obeisances. All Glories to Śrīla Prabhupāda.

I am an aspiring ISKCON devotee. I have been reading *Back To Prabhupāda* magazine for some time. I would love to find a guru I can follow, but it seems that most are all cheaters. I have made Śrīla Prabhupāda my guru, by placing his picture on my altar, and reading his books. Any directions would be appreciated. I remain your servant."

- Bhakta Roy Haber, California, USA



Śrīla Prabhupāda: The search for a genuine guru ends with him

Editor replies:

1) The main direction we can offer is to repeat Śrīla Prabhupāda's instructions which establish his position as ISKCON's *Ācārya* and *dikṣā* guru – which in turn mean that you have already found the guru you can follow: his name is Śrīla Prabhupāda.

2) You are also correct that the "gurus" you are finding are "cheaters", since none of them have been authorised by Śrīla Prabhupāda to take his position as the *dikṣā* guru of ISKCON.

3) What you are doing is correct in accepting Śrīla Prabhupāda as your guru, by placing his picture on your altar and reading his books. Follow all his instructions, such as chanting 16 rounds a day, following the four regulative principles, and doing practical service, and you will be fixed as his disciple.

4) Consequently, you may immediately stop thinking you need to "find" yourself a guru that you "can follow", as you are already doing that!

Misplaced faith

"Seeing too much craze about *prasād* and its distribution, and schools opened by ISKCON, etc., I came to the conclusion that these people cannot be serious in Kṛṣṇa Consciousness.

I want to know more about HH Rādhā Govind Swami Mahārāja. I am getting my faith in him. Is it wrong if I take initiation from him?"

- Shubham Kumar, Jharkhand, India

Editor replies:

1) You are correct in your analysis regarding ISKCON not being "serious in Kṛṣṇa consciousness".

2) You should only have faith in Śrīla Prabhupāda as your guru, as he established himself as the only *Ācārya* and *dikṣā* guru of ISKCON, and he never subsequently renounced his position in ISKCON and author-

BTP Interactive (continued)

ised any successors to take his place. Consequently, no one else, including the individual you mention, is authorised to accept disciples for themselves in ISKCON. Simply visit our website www.iskconirm.com for proof of this fact.

3) In addition, you may note that the individual in whom you are getting "faith" fully supports being part of an organisation that you have no faith in, since you state that those in such an organisation are not "serious in Kṛṣṇa consciousness". Consequently, it makes no sense and is contradictory for you to have faith in someone who himself has faith in that which you have no faith!

The "abominable action" verse

"In the *Bhagavad-gītā* it is clearly stated that:

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated."

(Verse 9.30)

Thus, given this clear statement, does this not mean that "even the most abominable action", never mind a one-off "fall-down" that an ISKCON guru engages in, should be forgiven and instead they should be considered saintly and properly situated, as stated above?"

- J. Patel, London, UK

Editor replies:

This is a very common argument that has been used to defend the gross sensual "fall-downs" and other similar deviant activities by the GBC successor gurus in ISKCON, and therefore we shall answer it comprehensively.

1) In regards to the position of the person this verse refers to, that is, one who commits such an "abominable action", the verse and purport state:

a) He is "unflinchingly and exclusively engaged in devotional service".

b) He is "wholeheartedly engaged in the transcendental service of the Supreme Lord".

c) Therefore, he is considered to be still "properly situated".

2) However, as proven repeatedly by statements from both Śrīla Prabhupāda and ISKCON's leaders, and printed in our many literatures such as *BTP Special Issue*, *BTP ISKCON Leader's Issue*, *The Final Order*, *The "Founder-Ācārya"* book, etc., Śrīla Prabhupāda:

a) Established himself as the Ācārya and

dikṣā guru of ISKCON;

b) Did not subsequently give up this position and authorise a successor or successors to take his position in ISKCON.

3) Consequently, the above verse cannot refer to one who is situated permanently as a full-time unauthorised GBC successor guru to Śrīla Prabhupāda. Because such an activity constitutes usurping the position of Śrīla Prabhupāda, rather than the "exclusive" performance of "transcendental devotional service" to Lord Kṛṣṇa.

4) Instead, the purport to the above verse from the *Bhagavad-gītā* explains that the "abominable" action refers specifically:

a) To an "accidental" falldown.

b) To a "temporary" falldown.

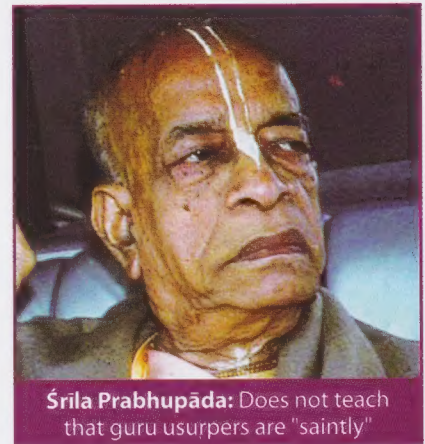
c) It involves having to engage in activities of "conditional" life which are necessary for "protecting the body or abiding by rules of society and state".

d) The falldown is sometimes "abominable socially or politically".

e) This "accidental" falldown is "from the path of a saintly character".

Hence, such a falldown is very limited and specific, and does not refer to a permanent philosophical deviation, such as usurping the position of Śrīla Prabhupāda as a GBC successor guru. For such an act is not "accidental", "temporary", necessarily "abominable socially or politically", or engaged in for "protecting the body or abiding by rules of society and state". Nor is it a falldown "from the path of a saintly character", because a person who is situated as an usurper is not on a saintly path to begin with.

5) Therefore, before we can even consider whether this verse allows one to "excuse" the gross sensual "falldowns" of ISKCON GBC gurus, one would have to first prove that acting as such a guru constitutes "transcendental devotional service", rather than unauthorisedly usurping Śrīla Prabhupāda's position, as established in point 1) above. Only after such a thing is established would the question of then seeing if the verse could apply to such "falldowns" by such gurus even arise. Otherwise, one would have to argue that though being an unauthorised guru usurper is not considered to be "saintly" and "properly situated", if he were to then engage in gross deviation – then he would suddenly be considered to be saintly and situated properly since the above verse would apply to his gross devi-



Śrīla Prabhupāda: Does not teach that guru usurpers are "saintly"

ant acts. In effect, one would be arguing that it was his gross sensual deviant acts that are what turned him from being not saintly and not properly situated, to now being saintly and properly situated! Such a proposition would be a completely absurd contradiction.

Quoting cannot be "offensive"

"I personally read every copy of all BTP IRM magazines and one thing that is consistent in every publication are the "QUOTES" from individuals and quotes from Śrīla Prabhupāda pertaining to the same subject.

They are really "big" on that, just present the evidence as is according to what Śrīla Prabhupāda says about a particular subject.

I also find that many have "never" really read any of the publications (magazines) but get their information from second/third hand and say things that are not "quoted" or out of context which forms their opinion.

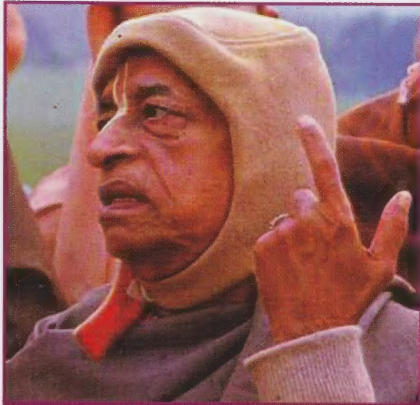
I once personally spoke to many prominent GBC (Godbrothers/sisters) members and leaders in ISKCON over the years because one of the "themes" is that the magazines are "offensive".

This is a very damaging analysis if true, so I asked what is "offensive" if a GBC, *Sannyāsī*, Temple President, or any ISKCON leader is "QUOTED" with the date and year of the quote, then cross-referenced with quotes from Śrīla Prabhupāda again with date, year, etc.

How is that "offensive"? And to this day 5/30/2021 not even one has disagreed. In fact, I have had many who have agreed but have told me in private that they cannot publicly come out and say that. Of course, I won't reveal the individuals, not my business and quite frankly no need to as Śrīla Prabhupāda and Supersoul know.

This I have wanted to share for a long time but never did because of the serious nature of

BTP Interactive (continued)



Śrīla Prabhupāda:
Quoting him is not "offensive"

the subject, but I have found the consistency over the years is just overwhelming of the facts, and people should know this and at least look at the "evidence" for themselves before making judgements. Śrīla Prabhupāda taught this type of lesson very well.

AGTSP and Our Guruvarga."

- Shambhu Dāsa, Maryland, USA

Correcting the deviations

"Dear Krishnakant Prabhu,

Please accept my obeisance, all glories to Śrīla Prabhupāda.

Yes, you deserve obeisance since you're the one who shows us how to serve Śrīla Prabhupāda. Yes, Śrīla Prabhupāda is our eternal spiritual master, you show us how to practise the real teachings of Śrīla Prabhupāda and warn and denounce the false teachings of bogus gurus.

My question is, do you think that ISKCON will be back on track one day? Or the story will be the same as the Christians, one mainstream deviating, and so many other movements rejecting the deviation but deviating themselves? Only IRM remaining on the right path.

Thanks for your answer, and sorry to bother with my questions.

Your servant,"

- Ānandamaya Dāsa Adhikāri, Aude, France

Editor replies:

You have correctly identified the current situation – that there appears to be one mainstream deviating, and others rejecting this deviation whilst deviating themselves, whilst we are exposing all this! We mention this in the Editorial on page 2.

However, we should not speculate about the future, but instead simply only work sincerely and tirelessly in the present to rectify the situation the best we can.

Bhaktimārga Swami

"In BTP 67, there was an article titled "ISKCON Guru Attacks Śrīla Prabhupāda's Books", in which GBC/guru Bhaktimārga Swami was exposed calling for changes to Śrīla Prabhupāda's books. This article was later circulated by others on various social media fora of which I am a member through the following web-link: iskconirm.com/BMS2.

The article received many comments agreeing with its conclusions. I've pasted a small sample of such supportive comments below:

"Milk touched by the lips of the serpent (rubber-stamped gurus) has poisonous effects."

- Charles Cakra Hodgson, Gainesville, Florida, USA

"That's a biggest Aparād."

- Jai Shankar Dāsa, Singapore

"My God!!!! The #@!+!+!+@ so-and-so idiot thinks that Śrīla Prabhupāda is writing for the purpose of pleasing ever-degrading "contemporary audiences"!??? Any one who has a slight sense of discipleship to Śrīla Prabhupāda knows that he was writing Eternal Truths for the pleasure of his Perfect Guru because his intention is to take even one sincere seeker back to Godhead! Even people outside of 'ISKCON' who respect Śrīla Prabhupāda will get angry reading his stupid attacks on Śrīla Prabhupāda's books!"

- Dina-Anukampana Dāsa, Bhubaneswar, India

"He should be tarred and feathered!"

- Mādhavi Anderson, London, UK

"Jagat Guru Śrīla Prabhupāda never let anyone change a single word of Jagat Guru Śrīla Bhaktisiddhānta's Brahma-saṁhitā when he printed it and you need a dictionary on hand to read it. So we see jagat gurus don't even do this to each other."

- Brahmabhūta Dāsa, Ohio, USA

"What on Earth is he thinking? Really fond of this devotee... So sad, too bad."

- Āryā Vijetā ACBSP, Nelson, Canada

I also of course fully agree with these sentiments!"

- Caitlin Venter, Cape Town, South Africa

Nonsense Corner

This is a column in which we answer articles or statements that have been forwarded to us by our readers for rebutting. As just noted, the article on HH Bhaktimārga Swami ("BMS") from BTP 67, when circulated on social media, received many comments in agreement with it. However, there were a couple of

persons who tried to find fault with it by claiming that we had misrepresented what BMS actually said. These claims against the IRM article are reproduced below in yellow boxes, with our responses to these claims given underneath in coloured text. Both the claims against the IRM article, and our responses, quote BMS, and these BMS quotes are shown in **bold black text**. The IRM article quoted from an interview BMS gave, and one can listen to this interview in full here: iskconirm.com/BMS. One will note that below we provide exact timings in minutes and seconds for quotes from this BMS interview for reference. All emphases added.

"I listened to the full thing [...] **he was talking about how WE should present Krishna Consciousness to the public, not about Śrīla Prabhupāda's books.** This relates to all the collected quotes – **they were meant as advice for us, not for BBT.** [...] Perhaps on another occasion he would call for outright editing out male pronouns but **he didn't do it here.**"

1) In the "full" interview, BMS specifically states that he **means "this is for BBT trustees looking at the books"**. He then goes on to suggest "language adjustments", which refer specifically to making changes to Śrīla Prabhupāda's words in the books. This is proven by the fact that BMS gives an example of such "language adjustments" by referring to the editing of male pronouns so that "he" and "she" would be represented in "a fair share of words":

"we need to find the words that will be important to us [...] I mean this is for BBT trustees, you know, looking at the books, they really have to look at some of the words and put things in such a way that would – they should consider, you know, the language adjustments. Like say for instance, generically, if everything's, 'he, he, he,' and there's no 'she, she, she,' then you're eliminating half of the population. [...] It's got to be a fair share of words"

(Timing in interview: 70:07-70:47)

"Mahārāja's opinion was that BBT should be aware of changes in modern language and find a way to deal with it. His own suggestion was to put footnotes, not that we should remove "dirty" words from the books as the article implies."

2) After suggesting language adjustments, which, as just shown in point 1), refers to the changing of words, BMS then goes on to state

BTP Interactive (continued)

that he is proposing "as well" that "maybe" "footnotes" or "explanations" could be added:

"for BBT trustees, [...] they should consider, you know, the language adjustments [...] It's got to be a fair share of words (70:11-70:47) [...] Maybe we need some footnotes or some more clear explanations, so that's what I wanted to say as well" (71:02-71:13)

Thus, making language adjustments and adding footnotes are *two different* actions that BMS is proposing for Śrīla Prabhupāda's books.

"and then we also should give some thought to what that would mean for our own BBT books. You know maybe we need some footnotes or some more clear explanations..." (70:55-71:09). That was his example of what he meant by "they should consider, you know, the language adjustments" (70:22-70:25) said earlier in reference to BBT – "maybe need some footnotes." (71:02-71:04)"

a) As we showed in **point 2**), the above quote actually states:

"maybe we need some footnotes or some more clear explanations, so that's what I wanted to say as well" (71:02-71:13)

So the part underlined is cut off by our detractor. Why is this significant? Because as proven in **point 1**), BMS had *first* suggested "language adjustments" (70:24), which specifically referred to changing Śrīla Prabhupāda's words, with BMS even giving the example of changing male pronouns to make his point. Then, BMS later *adds* that he is proposing "as well" that "maybe" footnotes or explanations should be given. Thus, BMS first suggested word changes and then later "maybe" footnotes for Śrīla Prabhupāda's books, as an additional suggestion.

b) The above point can also be proven simply by noting what the words "adjustment" and "footnote" mean in English. A "footnote" is the exact opposite of a language "adjustment", since it allows one to keep the language of the text *intact* with no adjustment, and *instead* offer a separate explanation for the language. Whereas a language *adjustment* actually "adjusts" the language by changing it. Otherwise, unless the language is changed, there would actually be no adjustment made!

"The editor [of BTP] summarizes the Swami's position by stating "He states Śrīla Prabhupāda's books are 'embarrassing'". No, not in the

very quote offered. He is speaking about some language aspects "will be" embarrassing, not that they are currently or perhaps some are currently."

BMS confirms that he is talking about a current (so-called) problem because he is referring to language that is present right now on "almost any page" of Śrīla Prabhupāda's books. He says the words are "dirty", not will be dirty, and he says he has to block his ears when he hears "preach", not will have to block his ears:

"I mean somebody's just have to sit down in a back room and figure out what are the dirty words in ISKCON that we use [...] you could open almost any page and find something (77:18-77:50) [...] 'Preach' is just like to me, I just want to block my ears" (78:57-79:01)

"The IRM presentation's summarizing introductions are not accurate. [...] "New depths," really? No, not really. [...] So there's hyperbole."

Our introduction to the article stated:

"HH Bhaktimārga Swami ("BMS") has continued ISKCON's trend of minimising Śrīla Prabhupāda's books, taking things to new depths of offense."

We – and, judging from the reaction to the article, most readers – have never before come across an ISKCON guru and GBC publicly preaching that Śrīla Prabhupāda's books are "embarrassing", contain "dirty words", and that his word choice is "crass or harsh". Thus, BMS's statements can be considered as "new depths of offense".

Therefore, in conclusion, claiming that BMS was *only* talking about adding footnotes, or that "language adjustments" means "no language adjustments", and other similar arguments, won't get BMS off the hook for what he said about Śrīla Prabhupāda's books.

Appreciation

"Please accept my humble obeisances.

Dear Krishnakant Prabhu,

Got Issue 68, the poem by Gaṅgārāma Dāsa is so nice! The articles are pretty good too. :)

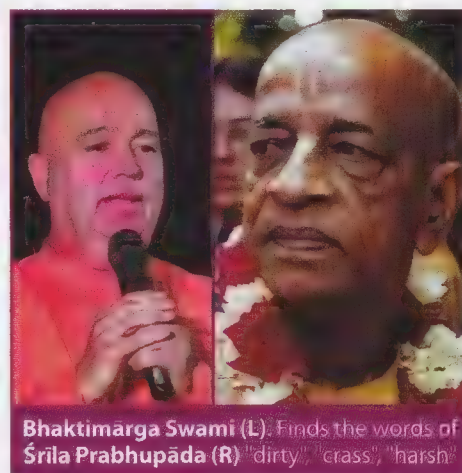
Thank you.

Y.s.,"

- Len Wagstaff, Essex, UK

"KK's Editorial in this issue (BTP 68, "Bodily Conscious Gurus") is brilliant. He couldn't make it more obvious how unqualified the so-called ISKCON gurus and management are."

- Tanya Galliara, Reading, UK



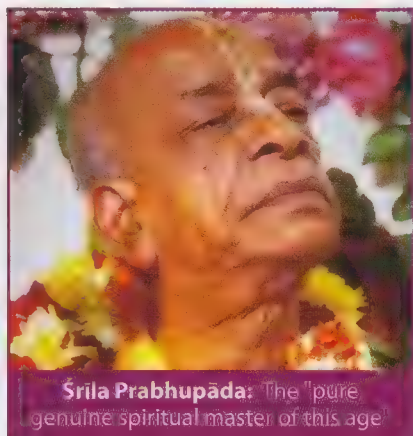
"Please accept my humble obeisance. All glories unto the lotus feet of his Divine Grace A.C. Bhaktivedanta Śrīla Prabhupāda Ki Jaya.

Many thanks for the continued efforts you make Krishnakant Prabhu, all at *Back To Prabhupāda* and the IRM. Let alone the gorgeously printed and produced *Back To Prabhupāda* magazines, pamphlets and exposing the truth. I don't know of anybody else that this fallen sinner can express his humble opinion to other than my brother. It has taken years to put together this letter as I don't want to cause any offence or *aparādha*! Hopefully the excerpt below helps compound and convince ALL that what *Back To Prabhupāda* and the IRM preach is correct and bona fide. In the great book *Kṛṣṇa, The Supreme Personality of Godhead*, Chapter 80, "The Meeting of Lord Kṛṣṇa with Sudāmā Brāhmaṇa", it states:

"everyone should consider his father to be his first teacher because by the mercy of one's father one gets this body. [...] Our next spiritual master is he who initiates us into transcendental knowledge, and he is to be worshiped as much as I am. The spiritual master may be more than one. [...] There may be many spiritual masters who instruct, but the initiator spiritual master is one."

I try to imagine that ISKCON are correct and it's the IRM that are wrong, to play devil's advocate (perhaps ISKCON can do the same?), but find NO sensible argument or logic for any ISKCON GBC answers. Also, if it was the case, that the GBC was correct, would not the GBC be able to philosophically smash *Back To Prabhupāda* (BTP) to pieces? The fact that the GBC CANNOT seems to be more testament that all that BTP has published is the truth! You are the only beacon of light leading to Śrīla Prabhupāda's boat via his books and humbly

BTP Interactive (continued)



chanting the holy name *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare*.

I pray devotees realize this, if they just put aside their misconceptions and read *BTP* along with Śrīla Prabhupāda's ORIGINAL books they can change ISKCON back to the ISKCON Śrīla Prabhupāda wanted. If they have enough spiritual intelligence to override their lust, anger, greed, PAD (Profit, Adoration and Distinction) and the need to have titles bestowed upon them by sycophants. Why can't ISKCON be humble enough to put their selves wholeheartedly into the IRM's shoes? They surely can't be so blind as to not come to the same conclusion as all honest men and accept IRM are correct. I'm no saint, but I'm not misleading anybody that I am a kind of guru. The first step is to be honest with themselves and if they can't be honest and accept who they are then try to change, surely that is the way?

What more can I write except to humbly implore devotees who love Śrīla Prabhupāda, Lord Caitanya Mahāprabhu and their Lords Śrī Śrī Rādhā Kṛṣṇa, who follow the regulative principles of Kṛṣṇa Consciousness, to take up the IRM flag, distribute *BTP* if possible. And just quote Prabhupāda verbatim.

Have posted a cheque payable to 'Back To Prabhupāda' at the address in the front of *Back To Prabhupāda* magazine. Hope this helps a little in your important service of getting your message out.

I suppose we could see this behaviour of the 'good as God gurus' as a symptom of the progression of Kali-yuga, as foretold in the *Vedas*? Not that that is an excuse for all the wrong and hurt caused to others! God bless you and protect you all against these demonic personalities in the guise of *brāhmaṇas* and the like. There is little more I can do other than pray that this works; that you are protected

and kept safe in order to continue such an important and hazardous path and ultimate goal of getting ISKCON back in Śrīla Prabhupāda's boat, not the boat of the GBC and 'Good as God' gurus in the current climate; and the occasional donation.

All glories to the lotus feet of the sole *dikṣā* guru and Founder-Ācārya of ISKCON His Divine Grace A.C. Bhaktivedanta Śrīla Prabhupāda *Ki-Jaya!*

Your always wellwishing servant,"

- Mark Rose, Sheffield, UK

"Dear Prabhus,

Please accept my humble obeisances. All glories to His Divine Grace Śrīla Prabhupāda. Please accept \$108.00 donation in your humble attempt to keep His Divine Grace Śrīla Prabhupāda as pure, genuine spiritual master of this age. Spiritual politics is very complex, still Śrīla Prabhupāda being pure devotee of Kṛṣṇa, he repeated Kṛṣṇa's message without any misinterpretation—anyone even accepting Śrīla Prabhupāda as *sikṣā* guru has a little of Kṛṣṇa's grace through his purity. All glories to your service.

P.S. Thanks for the free magazine.

Your servant,"

- Thakor Topiwala, North Carolina, USA

"Thanking you all at Śrīla Prabhupāda's IRM for ongoing genuine *Śrīla Prabhupāda-līlāmṛta* now for decades as a regular daily function and in advance of your early reply."

- William Morehouse, Gainesville, USA

"If possible, kindly send me your German publications. I would like to make others aware of the topic, so they can consider worshipping Prabhupāda again. The self-appointment was one of the worst events in ISKCON!

Namaste,"

- Bernd Zikeli, Berlin, Germany

"I liked the *Authorized Bhāgavatam* booklet, and, I finally got the *The Book Changer* book, very cool, please send lots more of the *BTPs* to me.

Yours,

BTP_Magazine_Cincy_General_Distributor,"

- S.A. Hussain, Cincy, USA

"Keep up the good work."

- Mādhava Dāsa, Antwerp, Belgium

"*Hari Bol*, editor-ji!

Final Order

I do not know where and how to begin, but for now, and for the purposes of this email at least, I should like to thank you for all that you have been doing. I should, particularly,

like to congratulate you on your "Final Order", which has, to a considerable extent, shaken ISKCON to its foundation, and in consequence, the scales have fallen from the eyes of scores of people.

I am sure, alongside my accolades, you must have also received an infinite number of brickbats, vile criticisms and scurrilous condemnations from many people. Judging from all what you have been writing, I am certain that it is water off a duck's back with you. Plod on, Prabhu!

The Authorised Bhāgavatam

Once again, on behalf of everyone who has benefitted from your work and efforts, I should like to thank you. Your recent work, "The Authorised *Bhāgavatam*", is simply stellar!

ISKM in Singapore

The second reason for my writing this email is to find out from you whether you have written any article or essay on the recent development in regard to the ISKM, the Singapore splinter group, which has, in many ways, become quite deviant and uncannily heterodox. Sundar Gopal, the so-called president of the group, has now made himself a "*Rtvik*" ācārya empowered to give initiations to anyone. If you have any write-up on this chicanery, please share with me: I shall disseminate the information to everyone who has been misinformed and misguided by his group in Singapore.

Thank you for your time and effort, Prabhu!
Hari Bol!"

- Selva Kumar, Singapore

Editor replies:

All our articles on Singapore are here:

iskconirm.com/SG

"Thanks for your wonderful, dedicated service.

Your servant,"

- Hridayānanda Dāsa, Kwazulu-Natal, South Africa

"Thank you from the heart. You teach us so many things."

- Prahlāda Nṛsinha Dāsa, Terrasson, France

"Prabhu/Amma,

I've received the *BTP* Issue #68 Vol. 1 2021 titled "The Future Existence of ISKCON", here in New Delhi on 21 May 2021.

As always, I enjoyed reading it and had sarcastic laughter in ecstasy for long hours on the GBC Mess.

Thanks and regards,"

- Shri C. R. Anirudh, New Delhi, India

Removing Śrīla Prabhupāda's Statements

It is being claimed that some of Śrīla Prabhupāda's statements are hindering preaching, and therefore in the future they will end up being discarded altogether from his books. All comments in shaded boxes are taken from a podcast interview given by GBC voted-in guru **HG Mahātmā Dāsa ("MAD")** on 6/3/21. All emphases added.

Gītā not good for preaching

"you know a big controversial statement [...] 'women are less intelligent' [...] Already now people are not using Prabhupāda's *Gītā* in their preaching programs because of statements like that [...] like, 'I don't want to give someone a *Bhagavad-gītā* that says this about women because we're going to lose them'."

MAD claims Śrīla Prabhupāda's *Gītā* is not being used at all in people's preaching because of Śrīla Prabhupāda's statements regarding women. He then goes on to explain such behaviour:

"So, you know, these are realities that, we are preachers, we're dealing with the world, I know many preaching programs that just feel that these people are not ready for Prabhupāda's *Gītā*. Now that sounds like a heretical statement. And these are done by Prabhupāda men and Prabhupāda women, it's just their experience."

MAD does not condemn such an action, even though he admits it sounds "heretical". Rather, he states that such actions simply reflect the "realities" as "we are preachers" and "are dealing with the world", and he states those who are doing such things are "Prabhupāda men and Prabhupāda women".

More in line

"When Rāmeśvara was in charge of BBT [...] he was really in touch with what was going on in the world. And he published those books [...] *Higher Taste, Chant and Be Happy*, to be more in line with where people were thinking, and there was no 'women are less intelligent' in those books."

In the previous section, we saw MAD explain how, due to the need to be "dealing with the world", Śrīla Prabhupāda's "controversial" statements had proved to be a hindrance to preaching. However, MAD praises the publication of books by Rāmeśvara—who at the time was acting as one of the original 11 "zonal ācārya" guru hoaxers—as "he was really in touch with what was going on in the world".

And therefore these books were "more in line with where people were thinking". MAD mentions books that were not authored by Śrīla Prabhupāda, and thus MAD is saying that these books were "more in line" with people's thinking than Śrīla Prabhupāda's books which had been printed previously. And to emphasise this point, MAD states that these books published by Rāmeśvara did not contain any "women are less intelligent" statements.

Removing statements

Earlier MAD claimed that ISKCON preachers are not using Śrīla Prabhupāda's *Bhagavad-gītā* in their preaching because if someone reads the book with its "controversial" statements about women then it will mean "we're going to lose them". He also states that in the future the books will be reprinted without such statements:

"you know a big controversial statement [...] 'women are less intelligent' [...] So we recognize it's a problem and in my prediction [...] when the copyrights are over there will be republication of Prabhupāda's books with chosen purports and sections left out. It's just going to happen, I know that, definitely, 100%."

MAD claims Śrīla Prabhupāda would also want such statements to be removed:

"If I went to Prabhupāda in 1976 and said [...] 'I've been preaching for six years, and I have counted a hundred women who were about to become devotees who read that women are less intelligent and they left and we've never seen them again.' [...] My intuition is he would say, then take it out of the books"

No evidence

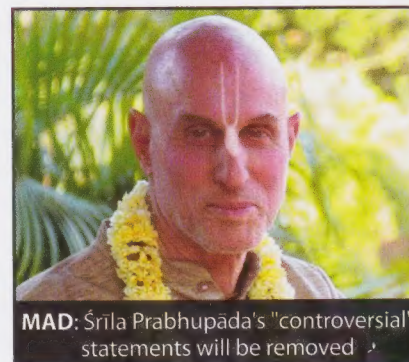
MAD argues that Śrīla Prabhupāda would agree to such statements being removed from his books by further claiming:

"I'll tell you why. [...] Hayagrīva found something in the books and he said, Prabhupāda [...] I think this will work against us, against our movement [...] and Prabhupāda said take it out, based on that."

However, MAD provides no evidence for this incident. He would need to provide 3 separate pieces of evidence:

- 1) The original statement printed in Śrīla Prabhupāda's books.
- 2) Later printings with statement removed.
- 3) Recorded evidence that Śrīla Prabhupāda asked Hayagrīva to remove it.

However, MAD produces nothing. And



MAD: Śrīla Prabhupāda's "controversial" statements will be removed

without such evidence, MAD's claim that Śrīla Prabhupāda supported the removal of "controversial" statements from his books is unsubstantiated.

No surrender

"as Prabhupāda disciples, we got to see how he applied things and if you didn't see that and you just heard Prabhupāda speaking or read his books, you might think, I don't know if I could surrender to this person."

Continuing with the theme of how certain statements in Śrīla Prabhupāda's books supposedly hinder the preaching, MAD also claims that only hearing Śrīla Prabhupāda's preaching or reading his books without personally witnessing how he "applied things", may lead one to not want to surrender to Śrīla Prabhupāda. But most of Śrīla Prabhupāda's pre-1978 disciples did not personally associate with him and see him apply things before getting initiated by him. Which means they only had the benefit of Śrīla Prabhupāda's preachings and books before they surrendered to him. Thus, there is no evidence that Śrīla Prabhupāda's statements were a hindrance to devotees joining the movement during his physical presence.

Conclusion

It is claimed that Śrīla Prabhupāda's "controversial" statements hinder the preaching and that in the future these statements will be removed. Thus, we are now seeing a worrying lack of faith in ISKCON in Śrīla Prabhupāda's teachings. This is because, unlike the IRM, which—

- 1) Preaches the complete supremacy of Śrīla Prabhupāda's statements;
 - 2) Promotes his primacy through the Prabhupāda-Only Paradigm (POP);
 - 3) Puts him front and centre without any "successors" in between;
- ISKCON does not do this. And the result is clear to see.

The Current Ācārya

GBC voted-in guru **Sureśvara Dāsa** ("SUD") has been running a course all over the world in ISKCON about Śrīla Prabhupāda's position as Founder-Ācārya. In the next two articles, we will show how the course both promotes and tries to usurp Śrīla Prabhupāda's true position! All quotes in shaded boxes are taken from Parts 9 and 10 of a recent course, titled "Founder-Ācārya Essentials", delivered on 20/12/20 and 17/1/21. All emphases added.

No jumping over

SUD quotes Śrīla Prabhupāda stating the following in a lecture on 8/12/73:

"You cannot imagine what my spiritual master said, or even if you read some books you cannot understand unless you understand it from me. This is called paramparā system. You cannot jump over to the superior guru, neglecting the next ācārya, immediate next ācārya."

And SUD then explains that, therefore:

"If 'no jumping over' means no neglecting one's 'immediate next ācārya' how much more does that apply to Śrīla Prabhupāda, our Founder-Ācārya, from whom we derive our core identity and through whom we see all teachers and teachings?"

However, if one cannot "jump over" Śrīla Prabhupāda, then it would mean he is the "immediate next ācārya" or current ācārya or current link in the *paramparā* and not a previous ācārya. Otherwise, there would be no Śrīla Prabhupāda to "jump over". Which means he is the *dikṣā* or initiating guru:

"in order to receive the real message of Śrīmad-Bhāgavatam one should approach the current link, or spiritual master in the chain of disciplic succession. After being initiated by the proper spiritual master in that chain of succession"

(SB, 2.9.7, purport)

Dikṣā guru worship

SUD states that Śrīla Prabhupāda specifically took steps to ensure that his position of revealing transcendental knowledge, and thus having absolute authority over his disciples, would be the same for all who joined ISKCON: "when Śrīla Prabhupāda toured ISKCON as its Founder-Ācārya, he commanded absolute authority over his disciples. He did this by the transcendental knowledge he revealed as well as by his own endearing example of pure devotional service. Keen to see his knowledge

and example inspire all generations of his followers, Prabhupāda took steps to protect his foundational role in ISKCON."

And SUD states that one of the steps Śrīla Prabhupāda took to protect this position and his "foundational role" was ensuring all future generations would continue to worship him every morning with *guru-pūjā*:

"to help ISKCON be sustainable, and to ensure his position as Founder-Ācārya, he instituted daily guru-pūjā to himself"

This *guru-pūjā* mentions Śrīla Prabhupāda revealing transcendental knowledge, which we quoted SUD stating was how Śrīla Prabhupāda kept absolute authority over his disciples. This is done via the verse "*Divya jñāna hr̥de prokāśito*" (where "*divya-jñāna*" means transcendental knowledge), which Śrīla Prabhupāda explains means he is the *dikṣā* guru:

"Divya jñāna hr̥de prokāśito. What is that divya-jñāna? [...] This is divya-jñāna. Dikṣā. Dikṣā means from this divya-jñāna."

(Śrīla Prabhupāda Lecture, 11/7/76)

Thus, SUD is effectively stating that:

a) Śrīla Prabhupāda will continue to reveal transcendental knowledge and thus have absolute authority over everyone in ISKCON as his disciples.

b) Śrīla Prabhupāda wanted all of ISKCON to always worship him as the *dikṣā* guru.

The "living" guru

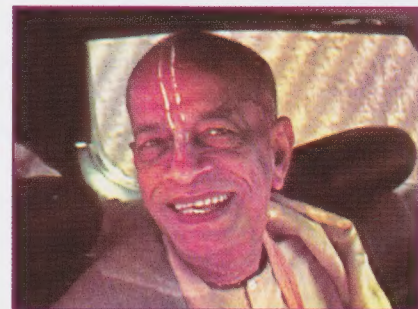
1) SUD states that it is in Śrīla Prabhupāda's books "where he was making himself most available" and where we can find a "deeper intimacy, by following his instructions".

2) Therefore, anyone today can connect with Śrīla Prabhupāda in the same way as those who were already initiated by Śrīla Prabhupāda during his physical presence:

"And here's a very mystical way we can stay in touch or we can have Prabhupāda answer a question for us [...] my Godbrothers and God sisters would say this regularly, how they might have a problem or a question and they'll just open up Prabhupāda's books randomly [...] and Kṛṣṇa directs us to a passage or a verse that speaks right to our situation, it's very mystical how that works."

3) Due to this mystical process, SUD states Śrīla Prabhupāda's teachings contain: "practically, any answer to any question is there."

a) Thus, not only does his physical disappearance not affect Śrīla Prabhupāda's ability



Śrīla Prabhupāda: Worshipped every day as *dikṣā* guru of ISKCON

to associate with and guide anyone in ISKCON, he also continues to do this in the same way as he does for his initiated disciples.

b) Hence, a lack of physical presence is no impediment to Śrīla Prabhupāda being our *dikṣā* guru. Because, as shown in the previous section, *dikṣā* involves the transmission of *divya-jñāna* or transcendental knowledge – and Śrīla Prabhupāda is still able to deliver this transcendental knowledge to all of us today mystically through his books.

c) Therefore, this proves that not only is there no necessity for physically present "living" successor GBC voted-in *dikṣā* gurus, but that also Śrīla Prabhupāda continues to function as the *dikṣā* guru in ISKCON.

Founder-Ācārya book

"In his authorised booklet Śrīla Prabhupāda The Founder-Ācārya of ISKCON, Ravindra Svarūpa Prabhu concludes by listing the benefits of deeply understanding Prabhupāda's unique transcendental position especially for all who serve his movement."

In our analysis of the abovementioned "authorised booklet" by Ravindra Svarūpa Dāsa, we quote verbatim the statements that it makes. This analysis was done in the IRM book: *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON – Presenting the Conclusions of the GBC Foundational Document (SPFAIC)*. And these statements we quoted from Ravindra Svarūpa's book establish that Śrīla Prabhupāda is ISKCON's *dikṣā* guru. Thus, when RSD mentioned the SPFAIC, he was unable to refute this conclusion that was present in his own book! This fact was documented in detail in the BTP 47 article "GBC Unable to Reply to Founder-Ācārya Book", which can be read here:

iskconirm.com/rs

Conclusion

Thus, SUD "unwittingly" promotes Śrīla Prabhupāda as ISKCON's *dikṣā* guru.

Don't Forget Me!

Despite the fact that his "Founder-Ācārya" course mentioned in the previous article is supposedly about Śrīla Prabhupāda, GBC voted-in guru **Sureśvara Dāsa** ("SUD") also makes sure to teach about the supposed importance of GBC voted-in gurus, such as himself. All SUD quotes in this article are taken from the same source as in the previous article and highlighted in yellow. Emphases added.

Śrīla Prabhupāda's teachings

SUD expresses his vehement opposition to Śrīla Prabhupāda displacing his own position as a GBC voted-in guru by calling it "illegal" for Śrīla Prabhupāda to do this:

"So there's no need to sentimentally, and by the way, illegally, appoint Śrīla Prabhupāda as everyone's perpetual *dikṣā* guru."

Further, SUD claims that the idea that Śrīla Prabhupāda is everyone's *dikṣā* guru is "sentimental fiction" and betrays "ignorance of Prabhupāda's consistent teachings":

"I call this 'Dikṣā Guru Forever Prabhupāda'. This sentimental fiction arose in the 1980s to counter zonal *ācāryas* who were imitating the position of the Founder-Ācārya, but to protest guru abuse by claiming the Founder-Ācārya appointed himself as everyone's perpetual *dikṣā* guru betrays ignorance of Prabhupāda's consistent teachings."

1) The IRM's foundational document, *The Final Order (TFO)*, is accepted by SUD's fellow GBC voted-in gurus **HH Bhakti Vikāsa Swami** and **HH Jayādvaita Swami** as the "Bible" for those who accept Śrīla Prabhupāda as everyone's *dikṣā* guru. And the contents of *TFO* show that the conclusion that Śrīla Prabhupāda is ISKCON's *dikṣā* guru "arose" only from Śrīla Prabhupāda's statements.

2) We quoted SUD giving various evidences in the previous article that Śrīla Prabhupāda's teachings show that Śrīla Prabhupāda continues to act as everyone's *dikṣā* guru, and thus it is actually SUD who betrays ignorance of his own teachings!

The "law"

SUD quotes the following letter from Śrīla Prabhupāda to Tuṣṭa Kṛṣṇa Dāsa, dated 2/12/75:

"Keep trained up very rigidly and then you are bona fide Guru, and you can accept disciples on the same principle. But as a matter of etiquette it is the custom that during the lifetime of your Spiritual master you bring

the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession."

And SUD states that this means:

"So that's a very key line there because Prabhupāda, he would never tamper with laws"

Thus, SUD bases his claim – that it is "illegal" for Śrīla Prabhupāda to continue to act as *dikṣā* guru for everyone – on this "law" mentioned by Śrīla Prabhupāda in the above letter. However:

1) SUD's authority, the GBC, who are the only reason SUD is a GBC voted-in *dikṣā* guru himself in the first place, themselves do not believe in this "law", since they have allowed multiple people to become ISKCON gurus in their own ISKCON gurus' physical presence.

2) In any case, Śrīla Prabhupāda only states that the "law" is the time period in which it is theoretically possible for one to become a successor *dikṣā* guru to Śrīla Prabhupāda – i.e., after Śrīla Prabhupāda's physical disappearance. That is, it states when this act *can* be done. However, by definition, Śrīla Prabhupāda would still need to first renounce his position as ISKCON's *dikṣā* guru, otherwise there can be no application of this law of disciplic "succession" as there would be nothing to succeed. And Śrīla Prabhupāda never did this. In addition, even if the "law" could be invoked after Śrīla Prabhupāda's physical disappearance because Śrīla Prabhupāda had renounced his position as ISKCON's *dikṣā* guru, possible successors would still need to both be qualified and authorised by Śrīla Prabhupāda to take up such a role. And such authorisation never occurred because, as noted, Śrīla Prabhupāda continued to remain ISKCON's *dikṣā* guru, rendering such authorisation unnecessary.

Promoting false zonal ācāryas

SUD also quotes **Tamāla Kṛṣṇa Goswami** ("TKG")'s diary as proof that Śrīla Prabhupāda wanted *dikṣā* guru successors:

"[Śrīla Prabhupāda:] 'Amongst the GBC, have you selected one after me who will succeed?' I [TKG] replied that we felt that we should manage together as a group, that none of us was more qualified than the others. [Śrīla Prabhupāda:] 'Yes, each of you can be ācārya of your zone.'"

And SUD comments on the underlined statement that Śrīla Prabhupāda did order such "ācāryas" of "zones":



Sureśvara Dāsa: Claims Śrīla Prabhupāda being *dikṣā* guru is "illegal"

"Ācārya yes, but not the Founder-Ācārya"

But TKG himself contradicted such a zonal *ācārya* appointment, stating that:

"Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of *ritviks* as the appointment of gurus."

(TKG, Topanga Canyon Confessions, 3/12/80)

Bogus justification

SUD claims intermediary GBC voted-in gurus such as himself are needed to "deepen" our relationship with Śrīla Prabhupāda:

"In ISKCON's multiple guru culture today we've come to realize that a prime duty of our initiating and instructing spiritual masters is to deepen, enhance and enrich our foundational relationship with Śrīla Prabhupāda."

1) But we already quoted SUD proving in the previous article that there is no need for this, because we can have a 'deeply intimate' relationship directly with Śrīla Prabhupāda through reading his books.

2) And these GBC "*dikṣā* gurus" are simply telling us to read Śrīla Prabhupāda's books, and one does not require to succeed Śrīla Prabhupāda as a *dikṣā* guru in order to do this!

Conclusion

Thus, SUD tries to ensure that his position as a GBC voted-in successor to Śrīla Prabhupāda is not threatened by Śrīla Prabhupāda's position as ISKCON's Founder-Ācārya.

As we mentioned in the last issue, *BTP* features two types of articles on ISKCON's leaders:

1) They accurately quote Śrīla Prabhupāda's teachings, as in the previous article, and thus can't help but promote him as ISKCON's *dikṣā* guru, even if their goal is the opposite!

2) Or they misrepresent Śrīla Prabhupāda's teachings.

So here we have one of each from the same GBC voted-in guru!

Succumbing to Guru Temptation

In Kali-yuga (the current age), as we have noted before, we need to see what people *do* rather than *say*, since hypocrisy is the currency for this age: "**Kali means full of hypocrisy**" (Śrīla Prabhupāda Lecture, 26/11/66). Back in 2004, GBC member **Badrinārāyan Dāsa ("BAD")**, as he was then, opposed the GBC authorising *dikṣā* gurus, and we featured his opposition in the BTP 20 article "GBC Also Has No Faith in ISKCON's Guru System". He wrote to the GBC Executive Committee ("EC") as follows:

Subject: Nomination of HH Janānanda Prabhu as Dikṣā Guru: "Hare Krishna. I am abstaining as usual, until we have some good support and monitoring systems in place for our gurus. Having gurus crash and burn every few years is the main cause of ISKCON's diminished [sic] reputation and strength and I don't see what we have put in place to break this pattern."

(Email from Badrinārāyan Dāsa to secretary of EC, 2/2/04, 18:12 -0800, PAMHO, 7786126, emphasis added)

Thus, BAD opposed the GBC making *dikṣā* gurus because the GBC had no system in place that would "break this pattern" of ISKCON's *dikṣā* gurus who would "crash and burn every few years". And since the time BAD voiced this opposition, this pattern has not 'broken' because ISKCON gurus have still continued to crash and burn every few years right until the present day, as a selection of ISKCON guru case studies from the past 16 years demonstrates:

2004: Satsvarūpa Dāsa Goswami – "inappropriate dealings with a woman [...] physically intimate" (Satsvarūpa Letter, 10/5/04)

2004: Prithu Dāsa – "failing to follow our spiritual principles [...] a period of massive depressions" (Resignation Letter, Prithu Dāsa, 21/10/04)

2005: Suhotra Swami – "difficulties maintaining proper behaviour in the sannyāsa ashrama [...] lust" (GBC Resolutions 2005, No. 402)

2007: Satsvarūpa Dāsa – "his book "Sanatorium" [...] withdraw [...] contains explicit sexual scenes and references." (GBC EC, 7/7/07)

2007: B.B. Purī Goswami – "exploiting the obedience of his female disciples [...] sexual abuse [...] equally serious deviations" (GBC EC, 17/9/07)

2009: Paramgati Swami – "made sexual advances to a male devotee." (GBC EC, 2009)

2010: Umāpati Swami – "behave inappropriately with several male disciples [...] behavior was of a sexual nature." (GBC Statement, 2010)

2012: Prabhavishnu Swami – "a number of sexual falldowns" (GBC EC Statement, 2/2/12)

2013: Mahānidhi Swami – "inappropriate interactions with a female disciple." (GBC EC, 3/8/13)

2017: Bhakti Visrambha Mādhava Swami – "inappropriate and erratic behavior" (GBC Resolutions 2018, No. 317)

2020: Nanda Kumār Dāsa – "a relationship with one of his female disciples." (South Africa Co-GBCs & South African National Council, 7/11/20)

And BAD himself is now urging yet another ISKCON guru to resign with said guru having already been partially suspended from acting as a guru: **2021: Lokanāth Swami** – "There has been a great deal of recent discussion on the Internet and social media about Lokanāth Swami, regarding an incident of sexual abuse of a minor that occurred in the Eastern United States in 1990. [...] While the case undergoes further investigation and decision, Lokanāth Swami is restricted from coming to North America nor initiating any aspiring disciples based in North America [...] Please note: Badrinārāyan Swami [...] chose to personally write to Lokanāth Swami and urge him to resign." (ISKCON North American Leadership Council, 8/5/21, emphasis added)

Of course, these are only the incidents we know about – in the article on page 3 of this issue, the GBC's chief advisor admits that gurus crashing and burning have been covered up by the GBC in the past for up to 15 years! So maybe the real *full* list of those who crashed and burned will only be known by around 2030! Or maybe not even then, since this assumes the GBC is unable to permanently cover up gurus who have "falldowns".

Yet, despite this guru "crash and burn" syndrome continuing, which BAD stated "is the main cause of ISKCON's diminished reputation and strength", and why he criticised the GBC making *dikṣā* gurus, BAD was still happy to allow the GBC to make *himself* a *dikṣā* guru just last year! Thus, regardless of his opposition to the GBC making gurus while gurus continue to "crash and burn", the lure of being worshipped as good as God appears to have been too strong for BAD to refuse.

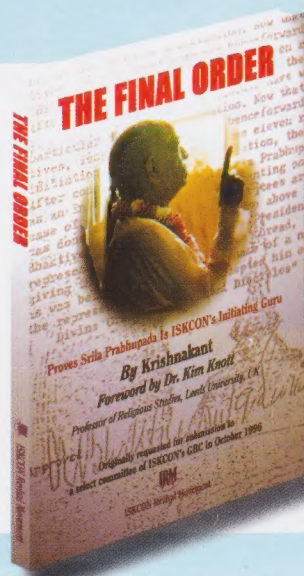
Ironically, the one system that could be "put in place" to "break this pattern" of gurus crashing and burning is the very one Śrīla Prabhupāda himself ordered – of ISKCON continuing to operate with himself as ISKCON's sole Ācārya and *dikṣā* guru. As we document on page 3 of this issue, Śrīla Prabhupāda never ordered any successor *dikṣā* gurus that could crash and burn in the first place!

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With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK